

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

No. 53, Vol. XXXIII.

Tuesday, August 15, 1871.

Price One Penny.

THE FOURTH OF JULY IN SALT LAKE CITY.

[CONCLUDED FROM PAGE 501.]

Speech of Hon. Thomas Fitch.

Mr. Chairman, Ladies and Gentlemen—I certainly thought that I might be permitted to come here and listen to the gentlemen who have so eloquently and patriotically addressed you to-day, without being thus suddenly required to place my unprepared utterances in contrast with their finished sentences. I am not a part of the performances, I am not upon the bill! and I consider myself very badly treated. (Laughter and applause.) I have, however, ladies and gentlemen, one consolation: I have been waiting very patiently during my two months' residence in Utah, to see a genuine, simon-pure, well authenticated "Mormon" outrage, (cheers) and lo! I have found it at last and I am the victim. (Applause.)

I do not know that I ought to charge it altogether to the "Mormons," for here and there throughout this vast audience I behold the familiar countenances of some old-time friends and associates—"riff raff," from Nevada (laughter), and I think it very unkind in them to lend their voices to place me in a position where I shall be subjected to a whole crossfire of "liberal" criticism; for I believe it is understood, ladies and gentlemen, that

every person who participates in this celebration is to be forever excluded from communion with the "Liberal Church." (Laughter and applause.)

I do not know though, now that I am here, that I shall permit the circumstance to restrain me from making a few appropriate remarks. I honor the name of Liberal; I believe in liberality in politics and in religion; and whenever a party shall be organized in Utah which proposes to be liberal in fact as well as in name, which will be liberal to others than those who form its component parts and compose its membership, it shall not lack my earnest support. (Applause.) But a "liberal" party which antagonizes your peace, your order, your low taxes, your strict police regulations, your good government, everything except your polygamy (laughter); a "liberal" party which proposes to retain the only features of social life in Utah to which the outside world objects, and to oppose all those other features which a "burdened, ring-ridden American people admire"; a "liberal" party which opposes your measures and your laws only because they allege that these measures and these laws are dictated by prophets in place of politicians; by a theocracy instead of a ring-master;

a "liberal" party whose organs endorse an executive order to prohibit American citizens from properly celebrating the Anniversary of American Independence; a "liberal" party which has for its head an apostate "Mormon," who proposes to surrender every feature of his former faith except his three extra wives (cheers); and for its tail a Federal officer who has recently immortalized himself as a member of the "damp-hool" family (laughter and cheers); for such a "liberal" party I have neither sympathy nor support. (Great cheers.)

I am afraid, besides, that this "liberal" party in Utah has fallen under the control of men who desire to use its organization for their own pecuniary advantage. I am afraid that the object of these "leaders" is to keep courts and juries in a state of stagnation, while they fill their pockets. (Laughter.)

I am afraid that the debris of Palmer, Cook and Company, and the remnant of the Fremont "ring," have got control of the "liberal" party. I am afraid that this animal with a moral reform head and mine-jumping tail is something like Lord Dundreary's little dog—when it moves you can't tell whether the dog wags the tail or the tail wags the dog. (Prolonged laughter.)

Now, Mr. President, ladies and gentlemen, I would apologize for obtruding these suggestions upon such an occasion; but in the first place, I am here not of my own instance but am speaking at yours; and in the next place this is Independence Day, when above all days in the year a man has a right to speak his thoughts freely. (Cheers.) Our fathers made this day immortal by declaring for freedom—freedom of thought, of conviction, and of action. They made this day immortal by declaring for civil and religious liberty. For that purpose they fought and sacrificed and suffered and died; and whether they followed the gleaming sword of "Mad Anthony" up against the streaming fire of Stony Point, or crimsoned the snows of Valley Forge with their shoeless feet; whether with Marion amid the swamps of the Carolinas, or with

Washington amid the rearing ice of the Delaware, high above all there shone to them as a promise and a prophecy inscribed as with fire upon the very arch of heaven—the grandest sentences of the centuries, "We hold these truths to be self-evident: that all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." (Applause.)

By this grand truth this nation grew to greatness; through its denial we came to the suffering and the sorrow of our civil war; in its re-establishment we stand to-day again upon the highest pinnacle of power, and thank God that we are citizens of the United States (applause); citizens of the greatest, freest, and proudest nation under the light of the sun; citizens of a Republic whose banners "dip their fringes in every sea," and whose shores mark the pulses of three mighty oceans in their ebb and flow. (Applause.) We shall be less than appreciative of our duties and advantages if we fail to be liberal towards all who are struggling towards the light; towards all here or elsewhere who are seeking to carry out the doctrines of the Declaration of Independence—the doctrines of civil and religious liberty for which our fathers contended. (Applause.) For myself, in the hour that I surrender my individuality and my appreciation of the rights of others to one man or a thousand men, to a clique or crowd, monarch or mob, "may my right hand forget its cunning, and my tongue cleave to the roof of my mouth." (Cheers.)

Fellow citizens of Utah, you celebrate the ninety-fifth anniversary of our national independence under peculiar circumstances, and in some respects under peculiar disadvantages. The amnesty which is large enough to cover the sins of Jefferson Davis, and to let even a Suratt go free, is not large enough in the minds of some to reach your cases! (Applause.) But have patience! This twitching of the fingers, this irritation of the outer surface of the skin of the body politic is a mere nervous disorder. Beneath it all the great heart of the American people beats true and loyal to justice

and liberty. The eyes of that people are being turned towards you as never before; the fogs of falsehood which you have been environed are being dissipated by the sunlight of truth, and, fellow citizens, truth is no noisy proclamation maker; truth sends no trumpeters to proclaim her ideas; no army with banners flaunts her presence and precedes her march, but she works, as the rain and the sunshine work, silently and effectively.

At the terminus of the great Atlantic Ocean Cable at Heart's Content, Newfoundland, the place where the messages are received, is not a large apartment filled with noisy batteries, but a darkened and noiseless room. The electric wave which passes under the ocean bringing messages from the other hemisphere flashes its tidings through a tiny mirror—illuminated by the flame of a little lamp—which reflects the message, letter by letter, upon a tablet in the wall. Thus, silently and in darkness, tidings of battles and stratagems, which make and unmake empires and kings, are communicated to this western hemisphere. So to-day, and every day, from Maine to Georgia, the electric wave of truth silently flashes its syllables upon the tablet of history. By and by it shall become known to all; by and by, with a past no longer misrepresented, with a present filled with prosperity, with a future identical in glory, with homogeneous institutions and intermingled interests, Utah shall shine a star in the American constellation, and then, as now, on each recurring anniversary of our independence, her people will join in doing honor to the memory of the fathers who founded this government, and honor to the pioneers who built a city in the wilderness, and laid the foundation stones of empire in the desert. (Prolonged cheers.)

A number of toasts and sentiments, and several humorous dispatches, reporting to have been transmitted from and received by the batteries on the Deseret Telegraph car during the progress of the procession, were handed to the Marshal, but as the time was somewhat advanced they were not read.

The full company sang the

UNION HYMN.

Lord of Hosts, thou God of nations,
Hear us, while we pray to thee;
One in heart, whate'er our stations,
Let it sound o'er land and sea.
Shield from harm our native land,
Guard her from the tyrant's hand.

CHORUS—Her children brave, Columbia
free,
Her flag shall wave o'er every sea.

Land so blest, with vales and mountains,
Prairies blooming with the rose,
Forests wild, and gushing fountains,
Glassy lakes in sweet repose.
May no foe her beauty mar,
God himself her guiding star.

CHORUS—Her children brave, etc.

Home of homes, our fathers founded,
Sacred land to freedom dear;
Gem of gems, with gifts unbounded,
Freeman's joy and despot's fear!
Land for which our fathers bled,
Blessings e'er be o'er her shed.

CHORUS—Her children brave, etc.

May her sons, with sacred feeling,
Guard her soil with watchful care,
While the thrones of kings are reeling,
Thus to God we'll raise our prayer.
Shield, O Lord, our native land,
Ever may she firmly stand.

CHORUS—Her children brave, etc.

The chaplain then delivered the following benediction—

O God, our Eternal Father, we now implore and invoke thy blessings upon the inhabitants of this mountain Territory, who have, in their capital city, this day, attempted to celebrate the glorious anniversary of American Independence. Bless this people and endow them richly with the principles of the free institutions of our country. Bless them, not only in this Territory, but in all the Territories surrounding, so that they also, in due time, may be permitted to enter into the Union of these States, and enjoy the full liberties of citizens of the United States. We pray for thy blessings to rest upon the States of our Union, that they may ever maintain inviolate those great principles for which our Fathers fought and suffered and died.

Dismiss this audience, O Lord, with thy blessing, and continue thy favors to us so long as we sojourn upon the shores of mortality; and when time

shall close with us here, receive us to thyself in celestial glory, inasmuch as we are faithful to thee to the end of our days. All of which we humbly invoke and pray for in the name of thy beloved Son, Jesus Christ. Amen.

The great company then dispersed, and as the animated current poured from the building, a number of cannon boomed forth a national salute.

A Territorial salute was fired at sundown.

There was a fine display of fireworks on Arsenal Hill.

All whom we have heard express an opinion with regard to the entire celebration, have pronounced it a magnificent affair. We heard it stated by several gentlemen from the East and West, who have witnessed affairs of the kind in the principal cities of the Union, that they had never seen one so universally demonstrative, enthusiastic, more satisfactory throughout, or better got up. Peace and harmony were the leading characteristics of the entire affair.

"FIGHT THE GOOD FIGHT."

BY ELDER DAVID JOHN.

The life of a Saint is a combat against sin, falsehood, wickedness, and every element that comes in contact with the revealed will of God. It may be termed "the good fight," yet not desirable to be sought, beyond the consolation obtained in fighting against sin and in defending righteousness. A man of peace need not be ashamed to be engaged in it, for it is an engagement with falsehood. It cannot begin in earnest till a man has put on Christ, and confessed him openly before men. While man remains dead to good works, his mind fully occupied with this world, his understanding darkened and full of the will of the flesh, it mattereth not as to his profession, he is in peace with mankind, his thoughts are carnal, his pursuits earthly, and his sensual appetites take the lead; he is, in his heart, at enmity with God, completely estranged from the Most High, "and without God in the world."

It is not the use of the world that is condemned, but the love of it. "Love not the world, neither the things that are in the world," is the inspired injunction, and "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world; even our faith." It is, then, faith that first leads to the contest, and if preserved will ultimately lead to victory.

Power, fame, and wealth are often presented before the mind. Christ

entered into an open fight with those temptations, continued the warfare through life, and declared, "I have overcome the world." He received the Spirit of God without measure. To his mind everything was understood. He battled with men, rulers, rabbis, doctrines, traditions, and even with the prince of this world. All the attempts of the devil could not move his determined mind. He came to do the will of his Father, and had not the least doubt in accomplishing the object of his mission. The successful fighter is born of God; he is taught of him, he walks and acts in obedience to his mandates. He who is so born possesses a new nature, which is heavenly, and he views things earthly and spiritual in their own conditions and relations to each other, and to him as a pilgrim and messenger of truth on the earth. Such men have tasted the good things of God; flesh and blood did not reveal them to their minds, but the Holy Ghost revealed them through the ordinances of the Gospel.

Faith, truth, and good works must be blended, then let us remember that "faith without works is dead," and that faith and works, separated from revealed and authorized truth, will be fruitless. This is the foundation, build upon it.

In the maintenance of this warfare, continual strength is required, for "To be carnally minded is death";

but to be spiritually minded is life and peace." To fall is to forfeit every thing. To avoid this we have to keep a steady trust in the Lord, for he never leaves his faithful ones; he is always, through his Spirit, within reach, and a help in time of need. It is faith and works, then, that lead the Saints to final triumph; all Sacred Writ proves this fact. Moses and all the Prophets are examples. They could not be bought with anything

which time and wealth supply, but rejected everything that stood in the path of obtaining truth and walking with the people of God. They looked at the end, superior to all fame.

The temptations to forsake the Gospel are frequently strong to those with wavering minds, but such are not numbered with those who have finished the race, fought the good fight of faith, overcome the world and obtained the victory.

STOPPING A MILITARY PARADE IN UTAH.

The Mormon Legion, which had arranged to parade in Salt Lake City on the Fourth of July, was prohibited by a proclamation of the acting Governor of Utah, backed by Federal troops. It seems to us that the Federal authorities were clearly in the wrong. If a procession of Orangemen is to be protected, why not a procession of Mormons? The Mormon military, although not well affected toward the Federal authorities in Utah, did not design to commit any overt act of hostility. Certainly, a military parade as well becomes the Fourth of July as any day in the year. A great deal of sham patriotism is exhibited on that day, and it is possible that Mormon patriotism may have fallen below the average quality. But for all that it was an arbitrary proceeding to prohibit the parade, and one in direct violation of the principle which has been so strenuously asserted in all parts of the country within the past few days, and one which has been defended at the sacrifice of human life. All qualifications and limitations of this principle are dangerous. If a procession of devil-worshippers were to pass through the

streets in a peaceable way, they could not be stopped without a clear violation of this right. The right of petition is not clearer than the right of peaceable assemblies and parades. The Mormons might have made an offensive display of military power. The Orangemen recalled many unpleasant associations. The Pontifical processions were not agreeable sights to a majority of American born citizens. But each of these had a perfect right which could in no way be infringed without violating the cardinal principle. The vicious feature which crops out here and there may be formulated thus—liberty for me and my party; but none for yours. This dogma inspired the Federal order in Utah, and inspired most of the mob proceedings in connection with the Orangemen's processions. When a civil or military procession disturbs the peace by overt acts, it will be time enough to arrest its progress. But until such an event occurs, all interference becomes such a violation of a clearly defined right, as Americans will never tolerate.—*San Francisco Bulletin.*

ECCELESIASTICAL DICTATORSHIP.

We hear considerable concerning the ecclesiastical dictatorship exercised in the "Mormon" Church, and, accepting what is said on the subject, one might be led to imagine that

"Mormonism" was pre-eminently a dictatorial faith, while all other churches permitted the broadest of republican ideas to control. Little attention is really given to the discipline

and workings of religious societies, and many people accept as correct, statements which they have not troubled themselves to find evidence to disprove. Several matters lately have given this question some prominence, and we may refer to one or two of them profitably, so as to draw a contrast.

The Methodist book concern frauds are fresh in the public mind. Dr. Lanahan, the assistant book agent, was found guilty of several charges brought against him before the book investigating committee, the vote standing seven to four. This decision, formally and properly given, was subsequently nullified by the single veto of Bishop Ames, Bishop Janes agreeing with the committee. A Methodist Episcopal hierarch by his unsustained voice set aside the entire proceedings of a committee formally appointed to decide on the case in question. Will somebody deeply learned in such matters tell us if there exists any more definite illustration of ecclesiastical dictatorship? And how much of republican principle there is in the church discipline that recognizes such one-man power? We have no objection to the Methodist discipline; that is a matter which only concerns the people who profess that faith. But we suggest that while they are the slaves of their own hierarchy, it would be at least consistent with their religious professions to be mute concerning religious dictatorship.

The same religious body can also furnish a warm electioneering ecclesiastical agent, who denounces the union of church and state, but has a peculiar faculty of sustaining it when the election of James Harlan, the Republican U. S. Senator from Iowa, is concerned. Dr. Newman, pastor of the Metropolitan Methodist Episcopal church of Washington, and the spiritual adviser of President Grant, is the man.

The Roman Catholics are becoming a power in the land. They recognize the dogma of infallibility, and believe in it; they must do so, or they are apostate from the faith of the Roman Catholic church. The clerical journals of this faith distinctly tell their

readers that the authority of the church and the ecclesiastical leaders must be recognized as superior to that of the civil power; in other words, that Pius Ninth, almost a prisoner in the Vatican, is a greater authority with the Roman Catholics of the United States, in all matters civil, political or religious, than the expressed will of the people in constitutions and laws; and that his subordinates, of whatever grade in the hierarchy, must occupy a similar position of supremacy. And when any man, professing the Roman Catholic faith, declares that the cross must pale before the stars and stripes, as one man said a short time ago in this city, he is either a hypocrite or an apostate from his faith, and in the former case must look upon his auditors as very ignorant.

We are stating facts, not suppositions. We have no quarrel with Methodists or Roman Catholics. They can believe as they please; and if as religious bodies they choose to place irresponsible power in the hands of their leaders, that is their own business, not ours. But we hold it is plainly evident that either of these churches, and others we could name, combine church and state and exercise ecclesiastical dictatorship as much as the "Mormons" could ever think of doing. It would be an act of charity to the public, also, for somebody to give the name of a religious denomination that does not throw its religious influence in favor of certain candidates at elections, where the religious body is strong enough in numbers and the candidates are deemed trustworthy.

The "Shanghaes" say they are strongly in favor of church and state being separated. We agree; but we want the thing done properly, and will help it along by rending the hypocritical robe in which they would fain array themselves. They accept, with warmest expressions of friendship, any and everybody who will profess anti-"Mormon" proclivities, even though they favored a religious monarchy with Andrew Jackson Davis for king. —*Salt Lake Herald.*

Enemies are very useful— they show us our faults in their worst light.

THE TWENTY-FOURTH OF JULY.

The Twenty-fourth is a day worthy of being held in sacred remembrance not only by the Latter-day Saints, but by all the inhabitants of the Rocky Mountain States and Territories, and even by the entire country. The crossing of the desert plains by the persevering, determined, and hardy pioneers, and their entering this valley twenty-four years ago, on the Twenty-fourth of July, was the initiatory step to the developing of the great West. A great work has been accomplished since they, weary and travel-stained, first planted their feet on the soil of Utah, an immense extent of valuable country has been redeemed to the nation. Well may we say, then, that the value of the work of the Pioneers in the development of the West should be recognized by all

classes, and that the twenty-fourth of July should be held in sacred remembrance by all who have the welfare of the country at heart; and the day will come, "as come it must," when those who have labored and taken the initiative in developing and building up the Rocky Mountain country will be appreciated, and when demagogues and wire-workers will receive the contempt they so richly deserve. Those who came here in the first place, came to breathe, in this free mountain air, the breath of liberty, that they might enjoy the religious rights which belong to every man who is worthy the name; and that freedom we are convinced will be maintained, notwithstanding the efforts of empty-headed upstarts and scheming politicians to the contrary.—*Deseret News*.

"SUSAN AND I" AMONG THE MORMONS.

(Salt Lake Correspondence of the Revolution.)

And so, wondering and gazing all day, "Susan and I" went on and on until at last we caught a glimpse of the clear waters of the far-famed Salt Lake, and soon we entered the city, walled round with a range of the same snow-clad mountains that seem close to the town, though they are twelve miles off. We visited the Tabernacle, which is a wonderful piece of architecture, having an immense arched roof seventy feet high, without any pillars supporting it. Beside this is another Tabernacle, which will hold more people than any hall we have in New York, where Miss Anthony and myself addressed a large audience in the evening. The Mormon women received us very kindly, and came out to all our meetings, for we have spoken in the Tabernacle three times—twice on suffrage, and once to women alone on "Marriage and Maternity." At the close of my lecture many questions were asked, and the audience joined in the discussion on the comparative merits of the monogamic and polygamic relations of the sexes. There was a general response throughout the

house when I said that however much the different systems of marriage had differed, they all agreed on one point, and that was the uniform subjection of women. It was an impressive sight to see that great Tabernacle half full of earnest women, honestly considering these great social problems that lie at the very foundation of all religion and government. Brigham Young has done a great work here in this desert region, building a beautiful city, and dotting the Territory with honest, hard-working people, who own each man his house and piece of land, free from most of the vices that shadow what we call our superior civilization. And yet with all this material prosperity, there is no freedom of thought. Brigham governs by playing upon the religious superstitions of the people. As to the women, their condition is the same as it has been in all ages and latitudes, under all forms of government and religions, alike under heathenism, Catholicism, Protestantism, and Mormonism—the divinely ordained subjects of man.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 15, 1871.

LUGGAGE.—As emigrants are allowed only 100 pounds, or 7 stone and 2 pounds, of luggage free to each adult or full fare, and only 50 pounds, or 3 stone and 8 pounds to a half fare, all who come with more than that amount are requested to obtain a statement of the weight of their luggage from the one who weighs it at any railway station, and present that statement at this Office when they apply for their ship's tickets, and be prepared with their own means to pay for all overweight at the rate of two pence a pound from New York to Ogden, as the Agent at New York, Elder W. C. Staines, has no funds with which to pay for extra luggage.

DEPARTURE.—On Wednesday, August 9, the S. S. *Minnesota*, Captain T. W. Freeman, left Liverpool for New York, having on board a company of sixty Saints, in which number are included Elders Wm. Douglass, Stephen H. Taylor, Geo. O. Noble and Alma Eldredge, who are returning home from their missions to these lands. This company, though small, was exceedingly comfortably situated, and left our shores in most excellent spirits. We trust that these brethren and sisters, like those who have preceded them, will have a speedy, pleasant, and prosperous voyage, and that the watchcare of our heavenly Father will be over them until their journey is accomplished, and still remain with them when they have reached the home of the Saints in Zion.

AT NEW YORK.—We learn by telegraph that the steamship *Nevada*, on which a company of Saints sailed July 26, arrived safe at New York at five o'clock on the morning of Monday, August 7.—The *Colorado* arrived at New York July 25, not June 25, as incorrectly stated in our issue for August 1.

THE SCANDINAVIAN COMPANY.—We learn by the Salt Lake City papers that a company of emigrants, numbering four hundred Scandinavians and sixteen English, in charge of Bishop W. W. Cluff, arrived in that city on the evening of Friday, July 21. The Scandinavian portion of the company sailed from Denmark on the 23rd of June, and from Liverpool, per S.S. *Minnesota*, on the 28th; arrived in New York on the 11th of July, and in that city on the 21st, making the entire trip from Denmark to Salt Lake City in four weeks to the hour. They had a pleasant passage across the ocean, with little or no sickness, and but one death, that of an old lady, who was quite feeble when she commenced the journey. The trip overland was also pleasant, and Bishop Cluff speaks well of the railroad officials with whom they had business, with a single exception.

The company have separated to different parts of the Territory; some going to Box Elder, Cache Valley and Bear Lake; others to Tooele, Sanpete and

the southern counties, while perhaps seventy-five or a hundred will remain in Salt Lake City.

The following returning missionaries, beside Bishop Cluff, came with the company—John Holmberg and John Ehrngren, of Salt Lake City, Michael O. Christensen, of Mount Pleasant, and Peter Madsen, of Provo.

THE NEXT COMPANY.—The *Nevada*, Captain Forsyth, of the Guion & Co. line, is the name of the steamship that will take the company of Saints that will sail from Liverpool on September 6. We anticipate a goodly number of Saints will leave these shores on this vessel, as we have received advices from President Peterson, of Copenhagen, that the balance of the Scandinavian emigration are preparing to go by this vessel, and it is quite probable there will also be a number of Saints from the Swiss and German Mission. Due notice will be given of the date of sailing of the last company of this season's emigration, which will leave Liverpool some time in October.

BRANCH REPORTS.—For their own benefit, as also for the proper conduct of financial affairs, the Branch Presidents who have been slack in furnishing reports to Conference Presidents are requested to practice a wiser course, and in future to use due care and diligence to have all reports in readiness at their appointed time. It is much easier and far more satisfactory to promptly attend to each duty in its season, and thus be found walking in the path of blessings attending the faithful and diligent.

DESPONDING.—The people of Corinne feel bad. "The only Gentile city in Utah" has not proved what she was "cracked up to be." She is suffering from a terrible derth of trade, even in steamers she has "paid too dear for her whistle." The *Kate Connor* lies sinking into the mud of Bear river, and the *City of Corinne* is a financial failure. The glorious idea of her becoming the capital of Utah has long since faded from the mind of the most sanguine of her citizens. Of course her hungry political cormorants feel out of sorts, they are ready to quarrel with the party which furnishes them place, preference and support. One of her editors laments as follows—

So far is the Republican party from having fulfilled its pledge of extirpating polygamy, it has made no serious effort to do it, and as if the Fates were on the side of polygamy, it always interposes in its favor when anybody would do it. It is a species of blindness that is very curious. No wonder the polygamists interpret it as the result of the Lord's silent intervention in their behalf.

We scarcely thought the writer of the above had sense enough to perceive that the Saints have good reason to trust in the intervention of the Lord in their behalf. But if he will only wait and watch, his faith in this direction will grow stronger, until, were he an honest man, he would himself acknowledge that "there is a God in 'Mormonism.'"

G. R.

ON A VISIT.—Elder John Alford, of Salt Lake City, paid us a short visit on Thursday, Aug. 10, having just arrived in England per *City of Washington*. Elder Alford left Salt Lake City Monday, July 24, and reports all peace and prosperity at the home of the Saints. Business was brisk, the crops good, a pleasant rain had fallen the day before he left, and the excessive heat was moderating. Brother Alford intends to spend a few weeks in England visiting his friends, and return to Utah in October.

CORRESPONDENCE.

AMERICA.

Salt Lake City, July 21, 1871.

Elder Geo. Reynolds.

Dear Brother—I received your very welcome letter and take pleasure in replying. * * * Brother R. F. Neslen is now working in the grocery department, and brother Henry Snell in the dry goods department of Z. C. M. I. I saw brother Horace S. Eldredge to-day, he is as well as usual, but the great heat oppresses him. Brother Jennings is commencing a new building at the west end of the Eagle Emporium; when it is finished the warehouse will be taken down and rebuilt three stories high, with an arched passage where the alley now is.

We have had no grasshoppers yet except now and then an odd one, but I have seen them flying overhead, where I hope they will stay until they fly clear of this Territory.

The account of "the fourth" you have doubtless read in the papers. There were a number of men came down from Corinne to spend the day, with the avowed intention of having things their own way and "running the city;" but it rather cooled their ardor when they saw so many men with stars on their breasts, though quite a number tried it and landed in the lockup.

Remember me to President Carrington, and with best wishes for your health and happiness, I remain your brother in the Gospel,

C. SANSOM.

AT SEA.

Irish Channel, August 10, 1871.

President Albert Carrington.

Dear Brother—Allow me, through the columns of the STAR, to return my heartfelt thanks to the Saints in Scotland, Nottingham, and Norwich, for the many kindnesses I have received from them during the past two years. These years will be long remembered by me with pleasure. I bid the Saints all farewell for the present, and hope that the day is not far distant when all the faithful of Israel will be gathered home to the mountains of Ephraim, where they can en-

joy the associations of the people of God, and attend to those sacred ordinances so dear to the Saints.

Allow me here to say, that whilst on my mission, I, in common with my brethren, have always tried to keep in remembrance that I was here a representative of the kingdom of God on the earth, and I have tried to govern my life accordingly. My constant aim has been to do all the good I could, not having any license nor yet any desire to injure or harm the least in the kingdom of God. I have endeavored, when called upon, to give such counsel as I would be willing to take were I placed in the same circumstances.

The ship is moving along finely, and there has not been as yet one case of sea-sickness amongst the Saints. They are all busy at breakfast whilst I am writing, and all appear to have a splendid appetite. They have an abundance of room, and have all their luggage down with them. Yesterday, in the evening, the Saints were singing the songs of Zion, which drew the attention of many of the other passengers, who flocked in groups around both hatchway doors to hear the happy "Mormons." Last night we appointed brother Stephen H. Taylor, chaplain, and brother John Harding, captain of the guard. Previous to prayers, brothers Taylor, Eldredge, Noble and myself gave the Saints a few timely instructions, which I trust will be conducive of much good, as we all know that one ounce of "preventive" is better than a pound of "cure."

May the blessing of the Lord rest upon you and all who are laboring in the ministry, and crown your efforts with success, is the prayer of your brother in the Gospel,

WILLIAM DOUGLASS.

S. S. Minnesota, near Queenstown,

August 10, 1871.

President Albert Carrington.

Dear Brother—Being released from my mission to return home, I feel an unspeakable pleasure, having fulfilled my calling, or at least having set my

hand to nothing except with a desire to do good as far as my ability would permit. It is not that I feel a pleasure in leaving behind me my brethren and sisters in the Church, for I feel deeply attached to the Saints among whom I have been laboring, by whom, as a rule, I have been treated with much kindness. Those who are faithful will, I know, follow me in the due time of the Lord to the land of Zion, there to partake of the blessings in store for them. There are some few, I must own, who have not the spirit of gathering burning within them as brightly as I could wish; I am sorry for such, well knowing the blessings they lose by not being willing to make a few sacrifices and a little extra effort to free themselves from the thralldom of Babylon.

On board ship we are progressing finely this morning; the air is cool, and there is but little sea-sickness yet amongst the Saints.

Before closing, permit me to return my thanks to yourself and President Eldredge for your kind advice and favors, and to the Saints of the Cheltenham Conference for the kind feelings they have manifested towards me.

May the Lord bless and qualify you for your high and holy calling, is the prayer of your friend and brother in the Gospel covenant,

STEPHEN H. TAYLOR.

GREAT BRITAIN.

Sheffield, August 7, 1871.

President Albert Carrington.

Dear Brother—As, in the kind providences of our Father in the heavens, the time is near at hand for me to embark for my home in the far-off West, I feel that I cannot leave the shores of England without writing a few lines to bid my friends good-bye.

On May 25, 1869, I said farewell to wife and children, home and friends in Zion, and arrived in Liverpool June 24th following. Within a day or so I received an appointment from you to labor in the Birmingham Conference, with Elders A. P. and C. Shumway, where with great delight I strove with them to spread the Gospel truths. In June 1870, I received notice to proceed to the Bristol Conference, and shortly after I was ap-

pointed to succeed Elder J. S. Richards in the Presidency of said Conference.

I felt my inability in entering on the important duties of this calling, nevertheless I had resolved that, so far as I had ability and power, I would strive to perform any and every duty that might be required of me, and with this object in view I set to work zealously to spread our heaven-born principles in the midst of men, and soon found that I was highly blessed in so doing. My labors there, though of short duration, were very agreeable, and I found many warm-hearted friends.

In accordance with a request from President H. S. Eldredge, I came to the Sheffield Conference August 29, and shortly after succeeded Elder F. H. Hyde in the Presidency of the Conference. From that time till the present I have labored here with great satisfaction. The Saints here have been kind and generous and ever ready, so far as possible, to carry out the teachings and instructions of the servants of God.

By your kind permission I will, through the STAR, say farewell to my numerous friends who dwell on British soil. It would have given me great pleasure to have visited them all in person, but time and wisdom would not permit. My last words to my friends, prior to embarking for my home in the mountains, are that the kingdom of God is established literally upon earth, and you have had the privilege, as all men now have, of becoming legitimate citizens of this kingdom, and I implore you to continue true and faithful to its laws, and the God of heaven will never forsake you.

Elder Thomas Woolley is here. I have shown him round the Conference, and have no doubt but that he will be blessed whilst presiding here.

Ever praying for the blessing of Heaven to guide and preserve you in all your labors, I remain your brother in the Gospel,

ALMA ELDREDGE.

Jarrow, August 8, 1871.

President Albert Carrington.

Dear Brother—Brother Leishman and I have just returned from a camp

meeting held at West Stanley on Sunday, Aug. 6, where we had the opportunity of laying before the people some of the principles of the everlasting Gospel. The brethren of that place having placarded the surrounding country during the previous week, the people from the adjacent towns and villages assembled to hear and see the "Mormon" missionaries from Utah. The morning was beautiful and in every respect favorable for the occasion. At 10 o'clock the assembly was called to order. The appearance of many indicated that they had come to hear for themselves and learn what really were our doctrines, judging from the attention they paid whilst I laid before them the principles of the everlasting Gospel.

At 2 o'clock the people again assembled, when brother Leishman occupied the time, setting forth the apostacy of the Church after the days of Christ and his Apostles, and the necessity of the restoration of the Gospel, bearing testimony that God had really done so through the Prophet Joseph Smith. At the close of his remarks I followed upon the same subject, and that of the establishment of the kingdom that Daniel, the Prophet, had predicted. In conclusion, brother John Ullathorn bore testimony to the great work of God.

At 6 o'clock brother Leishman gave an account of the exodus of the Saints from Nauvoo, and the causes which led thereunto, and of their journey across the Plains, and of their settlement of the valleys of the mountains. He narrated the difficulties attending that settlement, and the condition of the Saints when they entered the valleys twenty-four years ago. He was listened to with marked attention. I again followed, referring to the setting up of Zion in the latter days, from which a deliverer was to come to Jacob, and urging the people to yield obedience to the laws of the Gospel.

Thus ended our meetings. It will be a day long remembered. The numbers present during the services are variously estimated at from 1200 to 1500 persons. Several parties came for the purpose of opposition, but such was the power that rested upon us in our remarks, that not a man

opened his mouth to oppose us. It is conceded by the inhabitants, including those of other persuasions, that our camp meeting was superior to any ever held in that region for its good order, attention, and quietude, and we feel assured that much good will result from our humble efforts in spreading the truth among our fellow-men. The Sunday previous to the above meeting I had the pleasure of baptizing sixteen persons at Newcastle, fourteen of whom were from West Stanley and its vicinity, and there are others who will shortly follow. I feel to thank God for his blessings upon our labors, and trust that the seed sown at the above mentioned meeting will be manifest not many days hence. Brother Leishman had just returned from a visit to Carlisle and Workington Branches, where he had been for about ten days. This week, nothing interfering, he will start for another part of the Conference. He now joins me in love to you and all at "42."

Ever desirous for the welfare of Israel, I remain your brother in the Gospel,

JOHN I. HART.

Bradford, August 11, 1871.

President Albert Carrington.

Dear Brother—I take pleasure in furnishing you a brief account of the progress of the great Latter-day work in this section of country. Since my arrival here I have been very busily engaged travelling round amongst the different Branches of this Conference, visiting the Saints as far as circumstances would permit, and holding meetings whenever an opportunity afforded. I am happy to state that, thus far, I have found the Saints to be a good, kind-hearted people, and as a rule they are desirous of living their holy religion and zealous in the cause of truth, whilst many are striving with their utmost ability to effect their deliverance from Babylon, which privilege I sincerely trust may ere long be granted to every faithful Latter-day Saint.

We have held several out-door meetings of late round about this vicinity, which, for the most part, have been well attended by strangers, who have invariably treated us with respect,

and manifested a feeling of willingness to lend an attentive ear to the truths we desired to impart. Yet, notwithstanding their seeming willingness to listen to the precepts of the Gospel when they are presented to them at their very doors, there are but few, comparatively speaking, who possess moral courage sufficient to come forward and render obedience to the warning voice; in fact, a spirit of indifference seems to have gained the mastery over their better judgments, and thus rendered them almost impervious to the truths of the Gospel. There are, however, honorable exceptions, and I often think that we succeed in baptizing as many and even a much greater number in this part of the vineyard than could reasonably be expected under present existing circumstances. I am taking a great deal of pleasure and satisfaction in my labors, knowing assuredly that it is for the upbuilding of the kingdom of God, sparing no effort that would contribute to the interests of the Saints, and using every available means to disseminate the principles of the Gospel amongst the people.

I would here state that during my sojourn in the Manchester Conference it afforded me much pleasure to labor under the Presidency of Bishop Brinton. I would likewise remark of the Saints who compose the Manchester Conference, that they have always received me with great kindness, and I am happy to say that my labors amongst them were of a pleasant and agreeable character, and a continual source of joy and satisfaction. I feel to accord them my warmest thanks for the many tokens of kindness with which they have so often favored me.

With best wishes for your happiness and welfare, and kind love to all at "42," I remain, as ever, your brother in the covenant of peace,

OLIVER G. SNOW.

Nottingham, August 11, 1871.

President Albert Carrington.

Dear Brother—I take pleasure in informing you that I am much pleased with the field of labor to which I was appointed on the twenty third of May last, and congratulate myself with the idea that I have as good a field to la-

bor in as there is in the Mission. However, let that be as it may. I was cordially received on my arrival here by President G. H. Peterson, then a stranger, now a most esteemed friend and fellow-laborer in the gospel of peace. I entered immediately on the duties of my mission under his direction, have travelled with Elder G. O. Noble the most of the time, and visited all the branches of the Conference, and nearly all the families of the Saints. I am very happy to say I have found the Conference, under the wise guidance and fatherly care of President Peterson, in a very thriving condition. The local authorities and the saints in general are alive in our holy religion, have received us as servants of God, and treated us with great kindness. We have held meetings in all the branches, and in several instances there have been many strangers present, who listened attentively. I hope the seed sown may bring forth fruit in good time. In connection with other duties I have attended three conferences, and made a trip to Liverpool, in company with Brother Peterson, with a company of Saints bound for Utah. My health is extremely good—it has never been better.

With kind regards to you, and all at 42, Islington, I am, as ever, your brother and fellow-laborer in the Gospel of Christ.

JOHN B. FAIRBANKS.

SWITZERLAND.

Berne, August 11, 1871.

President Albert Carrington.

Dear Brother—I shall only be able to forward eleven persons to emigrate with the company leaving Liverpool, September 6. This number will include four from Italy, and two from St. Imier. Several others are not able to sell off just now, but they will go next Spring. Elder C. W. West will conduct the emigrants from here to Liverpool.

Notwithstanding that this Mission is not so well stocked with elders as it was when Elder K. G. Maesser presided, we still continue to do a pretty good work. Yet it seems to me like the picking up of the last grapes after the main vintage is over. It is a hard thing to find right good honest people

who will do good with all their hearts. Swearing, drinking, prostitution, dishonesty, unbelief, &c., are here the order of the day. But I will not take up your time with the recital of these things. You are well aware that such is the case. If the great results of our labors did not come forth in the future, it would almost seem as if the amount of labor spent to free one person from

Babylon were greater than the result. But now we simply lay the foundation stones; future laborers will build thereon.

May God bless you, and all the elders in the various portions of the vineyard, is the earnest prayer of your brother in the Gospel.

EDWARD SCHOENFELD.

UTAH NEWS.

The following are from the *Deseret News* to July 22—

The 13th Ward Co-operative Institution had opened its new store on the west side of East Temple Street.

Apples, of the early kinds, were beginning to ripen generally, and the market was becoming liberally supplied with this fruit.

On July 13, brother Peter Christian Paulsen, a Dane, was drowned while bathing in Bear river, near Newton, Cache Co. Deceased was 26 years of age.

A large excursion party, numbering 225 persons, among whom were representatives of twenty-two States of the Union, also of Canada and Great Britain, arrived at Salt Lake City July 16. They attended the Tabernacle, saw the lions, and left the next day.

A boy, fourteen years old, named James Buckley, was riding on the construction train of the Utah Southern, on Monday, July 17, his legs dangling over the side of a truck, when one of them was dashed against a fence post close to the line, and his ankle was severely injured.

A contemptible scoundrel, on horseback, rode against a light wagon in which Mr. C. F. Williams, of 4th Ward, was taking a ride with his family, causing Mrs. Williams and three of the children to fall out, one wheel of the wagon passing over her and one child. The ruffian and his companion were arrested, and he was fined \$150.

Brother Reuben Broadbent wrote from Glendale, Sevier County, under date of July 11, that the health of the people there was excellent. The grasshoppers had left, but not until they had almost totally destroyed the grain crops. Their ravages had made the people dependent on their crops of corn, potatoes, &c. The corn looked fine but was very late.

The *Lady of the Lake* is the name of a small steamer recently purchased in the east by John W. Young, Esq., and shipped to Salt Lake City, where it arrived July 21. The little vessel is ten by thirty feet, and draws twenty-two inches of water when loaded, and will be used exclusively for the accommodation of excursion parties. If it is found that she can navigate on the Jordan river, she will ply between some point on it and the Lake, and if not, will sail entirely on the Lake.

In view of the visit of President Grant to Salt Lake City next month, at a meeting of the City Council a committee was appointed to make preparations to give him a fitting reception. We have no doubt that the preparations will be ample and the reception worthy the occasion. It will be the first time that city has been visited by the Chief Executive of the nation, and doubtless he will be welcomed in excellent style when he does go. It is expected he will leave the Eastern States for the West about Aug. 15.

The City Fathers at St. George were waking up to the great necessity of bringing more water into the valley in which that beautiful city stands, and, with this object in view, had appointed a committee of four to examine and report as to the feasibility of bringing, by a large canal, a goodly portion of the Rio Virgen into that valley. If this is practicable, every foot of that valley will be converted into a garden spot, and facilities will be opened up which will warrant the increase of population in St. George to ten or twelve times its present number, thus adding to the strength of "our Dixie," and rendering the acquirement of comfort and competence easier than it has heretofore been in that county. The numbers are at present comparatively insufficient to accomplish all the enterprises that would benefit and bless that portion of the Territory.

The following are from the *Salt Lake Herald* to July 23—

Senators Nye and Stewart, Major Powell, of Colorado fame, and Bierstadt the artist, were amongst the visitors in Salt Lake City.

"Brick" Pomeroy delivered a lecture in the Old Tabernacle on Wednesday evening, July 19. His subject was "Success."

The U.P.R.R. Co. had surveying parties out locating a road from Evanston to Soda Springs, Idaho. This means a line to Montana to connect with the Northern Pacific railroad, and portends particular and specific changes in some localities.

Hyde's Road steamer had made its trial trip. The trip being entirely an experimental one, many drawbacks, of course, had to be encountered, among which was a lack of water, that could not be obtained on the route at points sufficiently frequent to suit the steamer; this, however, can be overcome by having regular stations with watering conveniences, as on a railroad. The freight up consisted of coal for distribution on the road and timber for bridges at Tooele, the load weighing, exclusive of the wagons, some fourteen tons. They were delayed two days at Stockton, collecting a load for the return trip, which consisted of 20,000 lbs. of bullion destined for Salt Lake City, and about 20,000 lbs. of ore, making, with extra water, fuel, and the wagons, some twenty-nine tons. The running time was at the rate of two miles per hour. The machine worked to the entire satisfaction of Col. Hyde. The prospect for business on this route is not at all satisfactory, and it is doubtful whether there will be sufficient to keep the machine employed.

A correspondent of the *Herald* writes—"The *Corinne Journal* of a few days ago, in an article aimed at stirring up hostility between the people of Utah and Nevada, says, 'While the Mormons bore sway in Nevada no Gentile could breathe freely. As the latter class grew stronger, this oppressiveness of all things, including the earth and atmosphere, drove them to mob violence and civil war, which was only ended by the Mormons evacuating Nevada.' As one of the earliest settlers of Nevada, I have the right to speak on this point. I was secretary of the first meeting that proposed the segregation of Nevada and its erection into a State. I know whereof I speak, and pronounce the above untrue in every detail. The man who wrote it has a purpose to serve and does not seem to care how wide of the truth his statements are made, if he can only accomplish his object. But he must not think to sway Nevadans by concocted yarns, with the falsity of which they are familiar, however ignorant he may be of the facts. I am a Gentile, and A NEVADAN."

The duty of tithing, or of setting apart a tenth of our income for holy uses, was a practice established among so many people, in all ages and in all places, that it is difficult to regard it otherwise than as a Divine direction, especially given to the primitive inhabitants of the earth, religiously observed by the patriarchs, and handed down by them as a lasting tradition to all nations descended from them; but it was practiced by the heathen, such as the Babylonians, Egyptians, Greeks, and Romans. The law of tithing was also very precisely laid down to the Israelites, the chosen people of God.—MR. HENRY CLARK.